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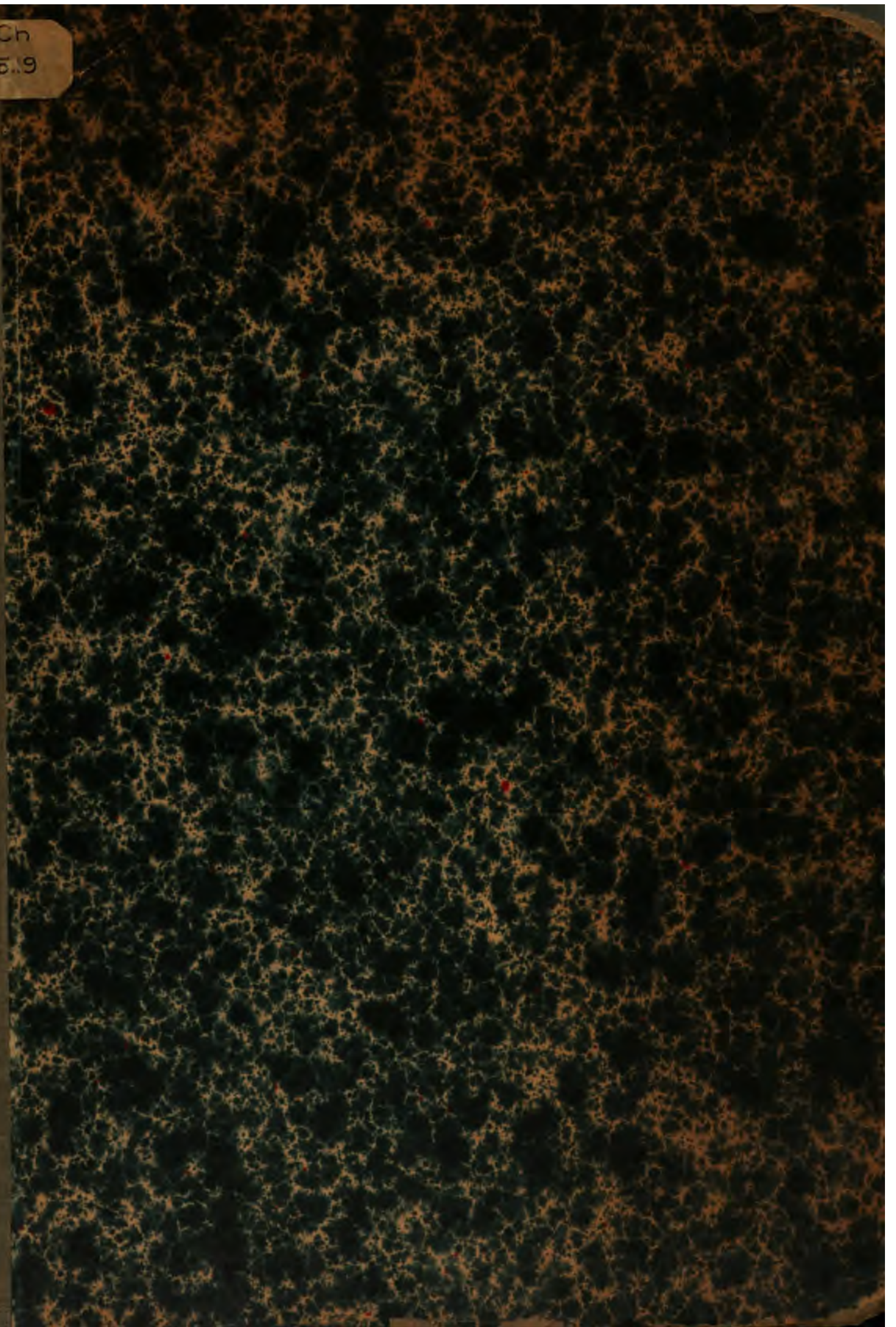
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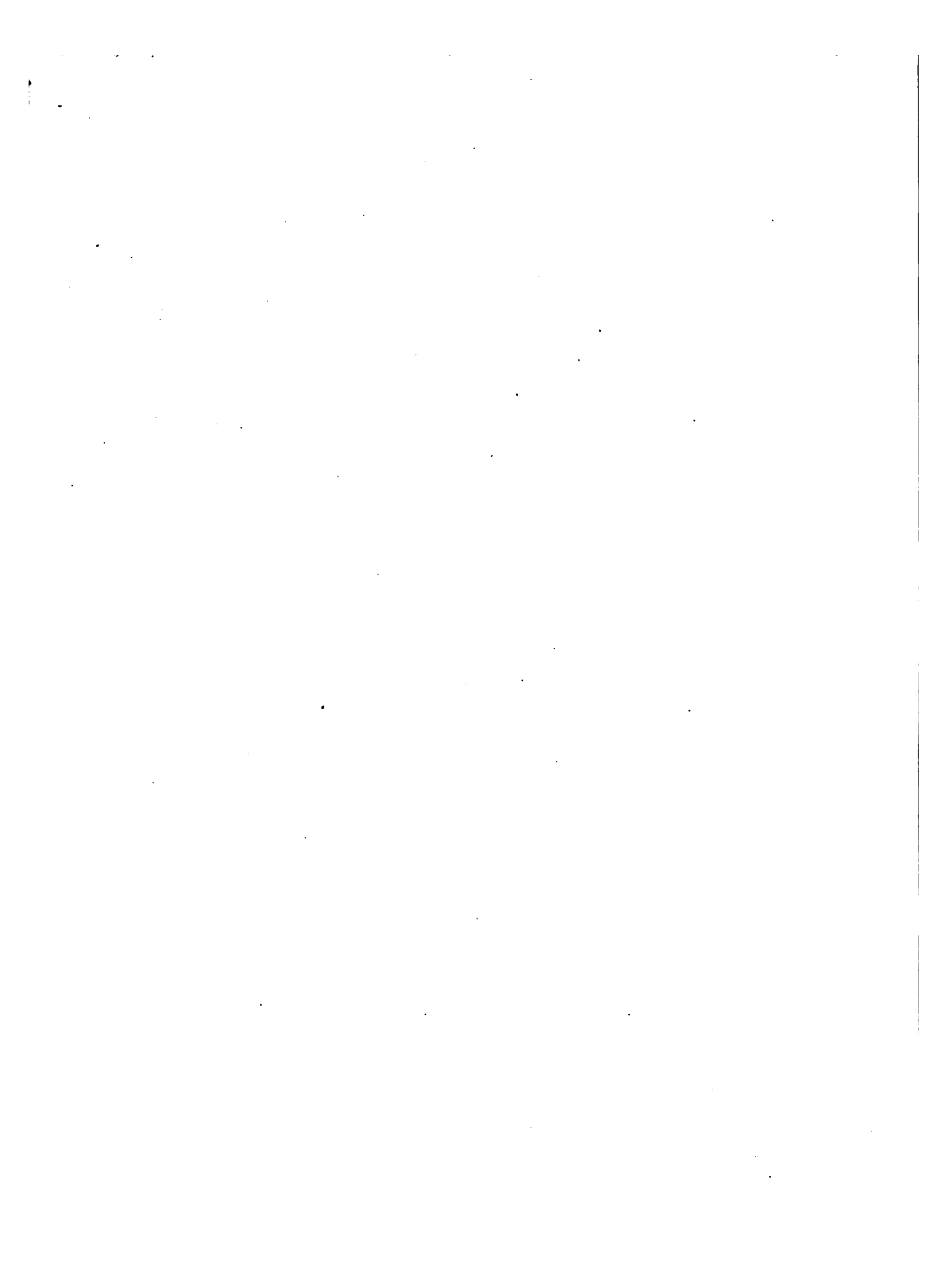


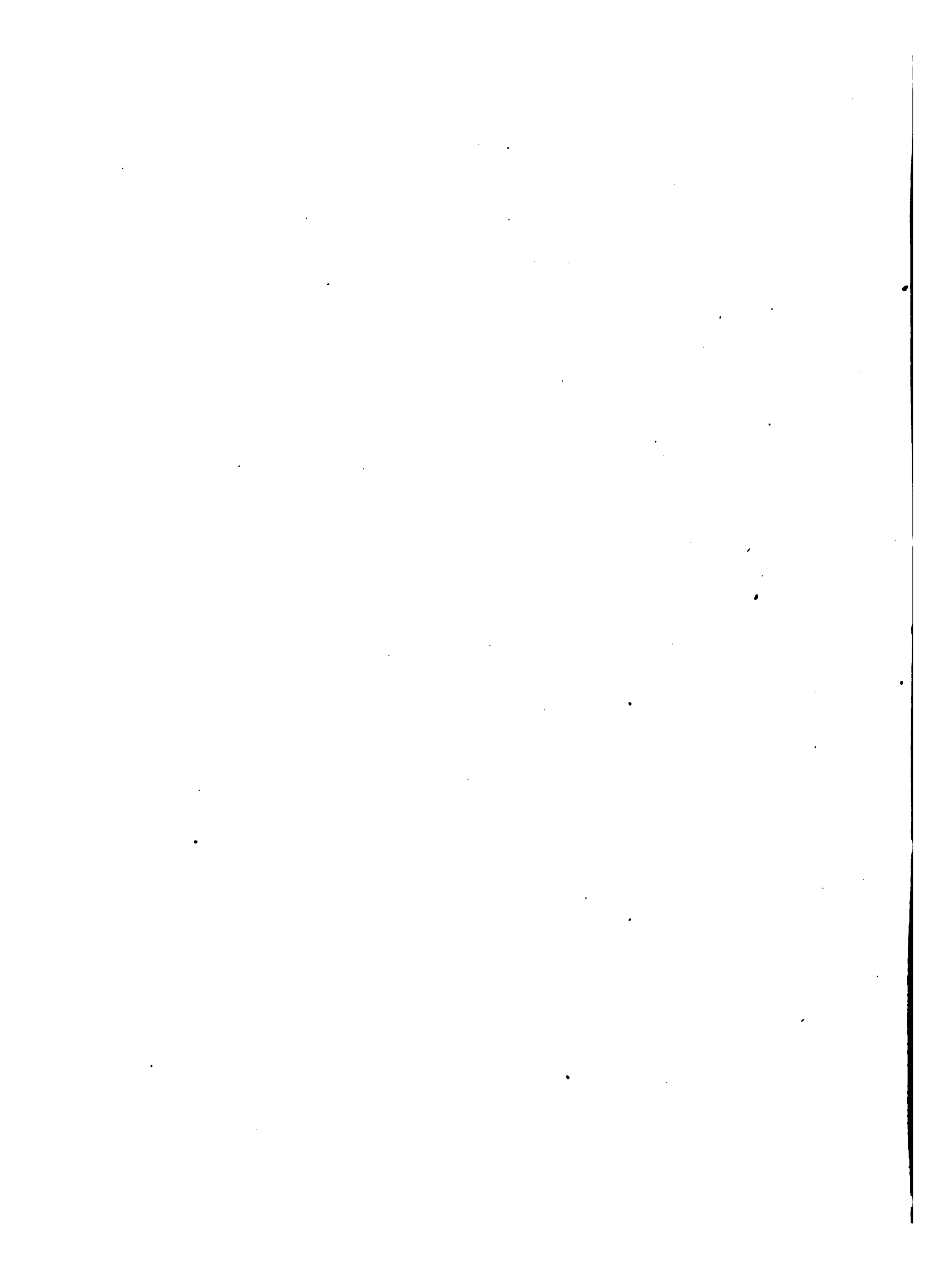
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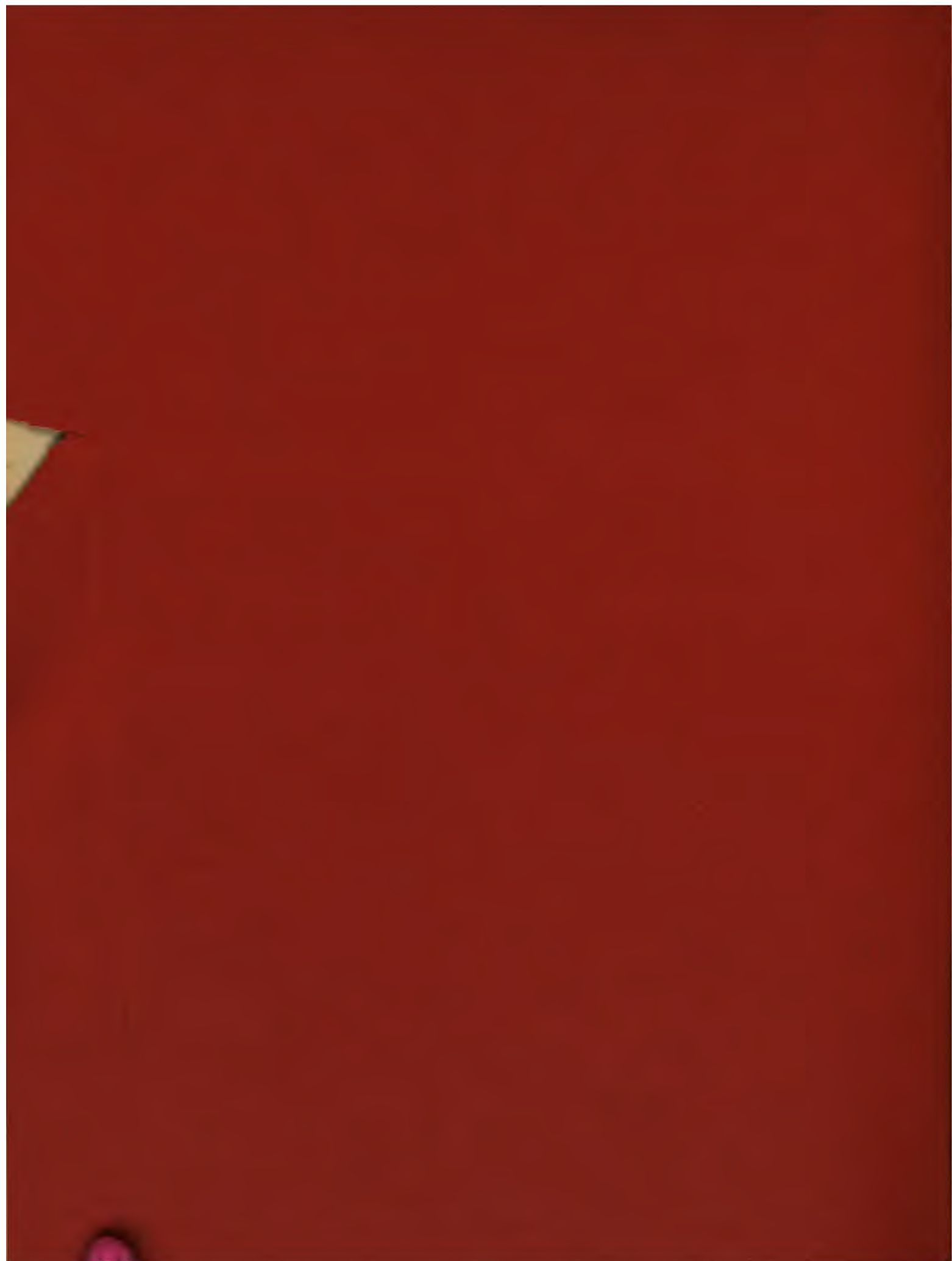
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## MR. WYLIE'S COLLECTION.

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1. Chinese translations of the Sūtras and transliterations of the Dhāraṇīs and Mantras. Nos. 1-5 : 5 vols.
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5. Works on the Mudrās or certain positions or intertwinings of the fingers during prayers, blessings, etc. Nos. 33, 34 : 3 vols.
6. A commentary on a Chinese work. No. 35 : 9 vols.
7. A collection of miscellaneous treatises. No. 36 : 10 vols.
8. An explanation of the Sanskrit text of the *Pragñāpāramitāhṛdaya-sūtra*. No. 37 : 1 vol.

NOTE—The pronunciation of the Chinese characters given in this list is chiefly that which is known in Japan as the Gō-on (吳音), or the sound of the Kingdom of Gō, i.e. Wu, one of the Three Kingdoms in China (A. D. 222-280)<sup>1</sup>.

### EXPLANATION OF TRANSLITERATION OF THE JAPANESE SOUNDS.

a as in father.	g as j in jag.
e „ men.	k as in king.
i „ pin.	č as ch in church.
o „ long.	sh as in shall.
u „ put.	ts „ sits.
dz „ adze.	z as z in azure.
g „ gag.	

The sounds of the other consonants, viz. b, d, f, h, m, n, p, r, s, t, w, y, and z, do not differ from their common English sounds.

<sup>1</sup> Cf. Hepburn's *Japanese-English and English-Japanese Dictionary*, p. v; *Wells Williams' Syllabic Dictionary of the Chinese Language*, p. xxxv, col. 1.

## CLASS I.

## CHINESE TRANSLATIONS OF THE SŪTRAS AND TRANSLITERATIONS OF THE DHĀRAṆĪS AND MANTRAS.

## 1 金剛般若經

Kon-gō-han-nya-kio, or the *Vaṅgrakṣhedikāpragñā-pāramitā-sūtra*<sup>1</sup>. Translated by Kumāragīva, about A. D. 401. Published at Yedo (Tōkio) in 1851. The preface, dated 1756, was written by a Japanese priest named Menzan, the first editor of this Sūtra in a small size. Next to the preface, there is a Gāthā, written on a tablet, with a lotus-leaf on the top, and the flower at the bottom, in the Chinese seal characters; the common style of the characters is as follows:—

無上甚深微妙法  
百千萬劫難遭遇  
我今見聞得受持  
願解如來真實義

'The highest and most deep and subtle law  
Is difficult to be met with in hundred-thousand-ten-thousand-Kalpas;  
(Which) I am now able to see and hear, receive and hold,  
(So that) I wish to understand the true meaning of the Tathāgata' (Buddha).

This Gāthā is called the Kai-kio-ge, or the Gāthā for opening a Sūtra, i. e. it is to be recited by a reader as a prayer, before he begins to read the Sūtra.

Kumāragīva's version is divided into 32 parts, each having a different title. This division is said to have been made by the heir-apparent (died A. D. 531) of Wu-ti, the first Emperor of the Liang dynasty in China (reigned 502-549). (See a commentary on this version by two Chinese priests, of the Ming dynasty, compiled in A. D. 1378<sup>2</sup>.)

After the version, there is a short Mantra which is followed by two Chinese stories, the one concerning the Mantra, and the other the Sūtra.

Throughout the whole book, some marks are added on both sides of columns, which are called Kun-ten, or the marks made in translating a Chinese composition,

<sup>1</sup> No. 10 of the Chinese Tripitaka, in the India Office Library.

<sup>2</sup> No. 1615 of the Chinese Tripitaka.

to show the order in which the characters must be rendered to suit the Japanese idiom.

The Sanskrit text of the *Vaṅgrakṣhedikā* has been published in China (one copy of it is in the possession of Mr. Wylie), and in Tibet (see Catalogue of the Oriental MSS. of the Imperial Academy of Sciences at St. Petersburg). A critical edition of the text will be published by Professor Max Müller in the *Anecdota Oxoniensia*. See Nos. 54, 55.

## 2 觀音普門品

Kwannon (lit. Kwan-on)-fu-mon-bon, or the Avalokitesvara-samantamukhādhyāya<sup>1</sup>, the 25th (or 24th in the Sanskrit text) Chapter of the *Saddharmapundarīka-sūtra*<sup>2</sup>. The portion of prose was translated by Kumāragīva (about 401); and that of Gāthās, by Gñānagupta and Dharmagupta, of the N. Keu dynasty (about 570). The latter portion is said to have been added to the former by Tsun-shih (*Zunshiki*, in Japanese), of the Sung dynasty (about 1000).

On the opposite side of the cover, there is a figure of Avalokitesvara, who sits on a rock, facing a waterfall (as generally understood). The version is divided into several parts, each having its descriptive title. Similar marks to those explained under No. 1 are given in this book throughout. At the end, there are six short Mantras.

This book was edited by a layman named Kumazawa Sōzayemon, of the province Musashi. The date of the publication is not mentioned.

## 3 增補諸陀羅尼

Zō-ho-sho-da-ra-ni, or an increased collection of Dhāraṇīs.

The editor's name and the date of the publication are not given. A transliteration in the Japanese Hiragana, or the cursive letters, is added on the right of the Chinese characters nearly through the whole book.

There is a list of contents on the opposite side of the cover, which is as follows:—

(1) 般若心經. Han-nya-shin-gio, or the Ma-

<sup>1</sup> No. 137 of the Chinese Tripitaka. A French translation by Burnouf in *Lotus de la Bonne Loi*, pp. 261-268.

<sup>2</sup> No. 134 of the Chinese Tripitaka.

hāpragñāpāramitāhṛdaya-sūtra<sup>1</sup>, translated by Hiouen-thsang (Genzio, in Japanese), of the Thang dynasty (about 650). This Sūtra contains a short Mantra.

(a) 大悲咒 Dai-hi-shu, or the 'Mahākāruṇikamantra.'

(3) 大施餓鬼 Dai-se-ga-ki, or the 'Mahādāna to the Pretas,' i. e. a collection of prayers and Mantras to be recited at the religious service in honour of the departed spirits (Ga-ki, lit. 'hungry demon').

(4) 尊勝陀羅尼 Son-shio-da-ra-ni, or the 'Sarvadurgatibuddhoshāsha-dhāraṇī<sup>2</sup>.'

(5) 消災陀羅尼 Shio-sai-da-ra-ni, or the 'Dhāraṇī of expelling a misfortune.'

(6) 佛母陀羅尼 Butsu-mo-da-ra-ni, or the 'Buddhamātri-dhāraṇī.'

(7) 光明真言 Kō-mio-shin-gon, or the 'Prabhāmantra.'

(8) 隨求陀羅尼 Zui-gu-da-ra-ni, or the 'Yathāsaya-dhāraṇī.'

(9) 舍利禮 Sha-ri-rai, or a prayer for worshipping the Śarīra, or the relics of Śākyamuni.

(10) 回向 Ye-kō, or a prayer.

(11) 十三佛真言 Ziu-san-but-su-shin-gon, or the 'Mantras of 13 Buddhas,' who are as follows:—

(a) 不動 Fu-dō, i. e. 'Akāla' (a Mio-wō, lit. 'bright king,' i. e. Vidyā-rāga (?)).

(b) 釋迦 Sha-ka, i. e. Śākyamuni (Buddha).

(c) 文殊 Mon-zu, i. e. Mañjuśrī (Bodhisattva).

(d) 普賢 Fu-gen, i. e. Samantabhadra (Bodhisattva).

(e) 地藏 Gi-zō, i. e. Kshitigarbha (Bodhisattva).

(f) 彌勒 Mi-roku, i. e. Maitreya (Bodhisattva).

(g) 藥師 Yaku-shi, i. e. Bheshagyaguru (Buddha).

(h) 觀音 Kwannon, i. e. Avalokiteśvara (Bodhisattva).

(i) 勢至 Sei-shi, i. e. Mahāsthānaprāpta (Bodhisattva).

(j) 彌陀 Mi-da, i. e. Amitāyus or Amitābha (Buddha).

(k) 阿閼 A-shuku, i. e. Akshobhya (Buddha).

(l) 大日 Dai-niki, i. e. Mahāvairocana (Buddha).

(m) 虛空藏 Ko-ku-zō, i. e. Ākāśagarbha (Bodhisattva).

Thus, there are in fact 5 Buddhas, 7 Bodhisattvas, and 1 Vidyārāga.

(12) 神咒 Zin-shu, or the (three) spiritual Mantras. Written in the Sanskrit alphabet.

#### 4 般若理趣經

Han-nya-ri-shu-kio, or the 'Pragñāpāramitābuddhisūtra.' This is a Chapter of the 大樂金剛

不空真實三昧耶經 or the 'Mahāsukhavagrāmoghasatyasamaya-sūtra<sup>1</sup>,' translated by Amoghavajra (who died in A. D. 774), of the Thang dynasty. At the beginning and end of the book, some verses are added by the Japanese editor, whose name and the date of the publication are not mentioned.

#### 5 佛說延命地藏經

Butsu-setsu-yen-mei-gi-zō-kio, or the 'Buddhavaṅkaṅāyushvardha-Kshitigarbha-(bodhisattva)-sūtra.' Translated by the same as before. Published in Kioto in 1852. It contains the Chinese version, together with a transliteration in the Japanese Hiragana or the cursive letters on the right of columns, and the marks explained under No. 1, on the left.

On the opposite side of the cover, there is a figure of the Bodhisattva, who sits on the lotus seat, placed on a rock, having a staff, called Shaku-gio, the top of which is armed with (metal) rings<sup>2</sup>, in the right hand, and a Mavi in the left. A short Mantra is given above the figure.

<sup>1</sup> No. 1034 of the Chinese Tripitaka.

<sup>2</sup> I. e. Khakkharam or Hikkala.—Eitel's Handbook, p. 56 a. Cf. Professor Max Müller's Selected Essays, vol. ii. p. 370.

<sup>1</sup> No. 20 of the Chinese Tripitaka. See below, No. 37.

<sup>2</sup> Nos. 348-352 etc. of the Chinese Tripitaka.

## CLASS II.

## CHINESE-SANSKRIT-JAPANESE VOCABULARIES.

## 6 梵唐千字文

Bon-tô-sen-zi-mon, or 'A thousand Sanskrit and Chinese words.' Published in Kioto in 1773. This is a Chinese vocabulary with Sanskrit equivalents and two transliterations, the one in Chinese, and the other in Japanese. There is a preface ascribed to I-tsing (Gizio, in Japanese), who left China for India in 671; in which preface he says that he arranged this vocabulary. There follows another preface, written by a Japanese priest named Zakumiô in 1727, who was the first editor of this work in Japan. In his introduction he says, that 'it is stated in Annen's work that this vocabulary was first brought (from China) by Zikaku (who went to China in 838, and returned to Japan in 847).' This is the book which is mentioned by Professor Max Müller in his Selected Essays, vol. ii. pp. 367, 368. The original title of this vocabulary is 梵語千字文 Bon-go-sen-zi-mon, or 'A thousand Sanskrit words.'

## 7 梵語雜名

Bon-go-zatsu-mio, or a list of 'Miscellaneous Sanskrit names or words.' Published in 1732. This is a second Chinese-Sanskrit-Japanese vocabulary, being a copy of the same book which Dr. Edkins brought to Professor Max Müller some years ago, and is mentioned in the Selected Essays, vol. ii. p. 338. This was compiled by a priest of the country of Kwei-tsi (Kharakhar, by Eitel—Handbook, p. 56 a), named Li-yen (Reigon, in Japanese); who seems to have lived in China in the period from A.D. 713 to 847. He had two official titles, viz. 1. 翻經大德 Hon-gio-tai-toku, or 'the great virtuous one (Bhadanta), who translates the Sûtras,' i. e. a translator; and 2. 翰林待詔 Kan-rin-tai-shio, or 'in the Han-lin (Kan-rin, in Japanese) waiting to be called.' It is said that there was an Institution called the Han-lin, founded about A.D. 713, under the Thang dynasty. Then, it is stated on the cover of this vocabulary that this was brought to Japan by Zikaku in 847. The Japanese editor Shingen gives a list of corrections of the text at the end of the book.

## CLASS III.

## WORKS ON THE SIDDHA OR THE SANSKRIT ALPHABET.

## 8 悉曇字母表

Shitsu-tan-zi-mo-hio, or 'a table of the mother letters or alphabet, the Siddha.'

Composed in verses without rhyme by a famous Chinese priest named Yi-hsing (Ikiô, in Japanese), of the Thang dynasty (who died in 717 or 727). He was not only a good Sanskrit scholar, but also 'deeply versed in the sciences of astronomy and mathematics, by the aid of which he reformed the Chinese calendar. Several works on the above-named sciences proceeded

from his pen.'—Mayers' Chinese Reader's Manual, p. 277, No. 921.

Published in 1669 by a Japanese priest named Kiozen. This table gives a peculiar meaning of each of the Sanskrit letters. There are two appendices, namely:—

(1) 字母離分 Zi-mo-ri-bun, or 'an analysis of the alphabet,' which is however incomplete. This table again gives a meaning of each part of a letter, e. g. '☉ heaven, 人 man, 地 earth, and 下 direction=

及 (𑖀), which has the meaning of freedom from birth and destruction or death.'

(2) 梵字悉曇字母弁釋義

Bon-zi-shitsu-tan-zi-mo-narabini-shaku-gi, or an explanation of the Sanskrit alphabet. Composed by Kukai (died 835), the founder of the Japanese Shingon sect, i. e. the Mantra school.

9 梵字字母表便覽

सिद्धां (Siddhām) Zi-mo-hio-ben-ran, or 'a manual of the table of the alphabet, the Siddha.'

Published in Kioto in 1719. This is a commentary on the preceding table by Yi-hsing. But the compiler's name is not given.

10 a 悉曇字記

Shitsu-tan-zi-ki, or 'a record of the letters of the Siddha.' Composed by a Chinese priest named K'-kwang (Kikō, in Japanese), of the Thang dynasty, about 800. Published in 1669 by Kiozen. This record gives a table of the Devanāgarī alphabet in a peculiar form, and a few rules on the formation of compound letters. The author, K'-kwang, was a disciple of Pragñābodhi, of Southern India, who was a disciple of Pragñākōsha, i. e. another name of Amoghavagra (died 774). This work was first brought to Japan by Kukai in 806.

10 b 悉曇字記

This is a second copy of the same edition as before.

11 悉曇字記鈔

Shitsu-tan-zi-ki-shio, i. e. a commentary on the preceding work. 6 vols.: 6 fasciculi. Compiled by a Japanese priest named Yiukwai. The date of the publication is not mentioned, but there is a note at the end of the work, in which it is stated that this was collated with six or seven good copies by a priest named Unnō, together with more than ten friends, in 1669.

12 悉曇字記指南鈔玄談

Shitsu-tan-zi-ki-shi-nan-shio-gen-dan, i. e. an introduction to the following work. Composed by a Japanese priest named Zioten in 1696, and published in Kioto in 1697.

13 悉曇字記指南鈔

Shitsu-tan-zi-ki-shi-nan-shio, i. e. a commentary on No. 10. 3 vols.: 6 fasciculi. Compiled by the same priest, and published in the same year as the preceding.

14 梵字記捷覽

सिद्धां (Siddhām) Zi-ki-shio-ran. This is another commentary on No. 10. 2 vols.: 2 fasciculi. Compiled by a Japanese priest named Shinkwan in 1698, and published in 1699.

15 悉曇藏

Shitsu-tan-zō, lit. 'a treasure of the Siddha.' 8 vols.: 8 fasciculi. Published in 1672. This is a great work of a Japanese priest, of the Tendai sect, named Annen. It contains numerous extracts from the Chinese Tripitaka and some other books, under eight heads, concerning the Sanskrit alphabet. There is a preface by the author, which is dated 880. It is stated in a note at the end of the work, that in 1230 this work was copied by a priest in the monastery called Kōshiozi, on the Kōya mountain, in the province Kii; where the principal temple and monastery of the Shingon sect were erected by Kukai, the founder of the sect, in 816. They are still in existence.

16 悉曇十八章

Shitsu-tan-ziu-haki-shio, or 'the eighteen sections on the Siddha.' Composed by a Japanese priest named Yiusen in 1566, and published in 1645. It is a short manual of the Sanskrit alphabet.

17 悉曇愚鈔

Shitsu-tan-gu-shio, or 'humble notes on the Siddha.' 2 vols.: 2 fasciculi. Written by a Japanese priest named Kiozen in 1659, and published by him in 1668.

18 悉曇連聲集

Shitsu-tan-ren-shio-shiu, or 'a collection of the "joining sounds" (i. e. compound letters) of the Siddha.' Collected and explained by Kiozen in 1668, and probably published by him in the same year.

19 悉曇初心鈔

Shitsu-tan-sho-shin-shio, or 'notes on the Siddha for beginners.' Written by Kiozen in 1671, and probably published by him in the same year.

20 悉曇考覈鈔

Shitsu-tan-kō-kaku-shio. This is a commentary on the Siddha or the Sanskrit alphabet. 4 vols.: 4 fasciculi. Originally composed by a Japanese priest named Yiukwai, and compiled by his surviving disciple Riohen, and published in 1669.



## 21 a 因 茲 三 密 鈔

सिद्धां (Siddhām) san-mitsu-shio, or 'the records of the three secrets (of body, speech, and mind) concerning the Siddha.' Collected by a Japanese priest named Ziogon in about 1682, and published in the same year. 8 vols.: 7 fasciculi, and an extra vol. (i. e. the 1st), which contains two prefaces, dated 1682 and 1684, that of the later date is given first, and also a table of contents. This is a work similar to No. 15, and several accounts concerning the Sanskrit alphabet are arranged under eight heads.

## 21 b 因 茲 三 密 鈔

This is a second copy of the same edition as before. 6 vols.: 7 fasciculi.

## 22 梵 字 悉 曇 章 椎 輪

Bon-zi-shitsu-tan-shio-tsui-rin. This is a commentary on 'the section on the Siddha,' compiled by a Japanese priest named Tôku in 1806, and published in the same year.

## 23 悉 曇 字 記 椎 輪

Shitsu-tan-zi-ki-tsui-rin. This is a commentary on No. 10, compiled and published by the same as before.

## 24 梵 字 原 圖

Bon-zi-gen-dzu, or 'a table of the origin of the Sanskrit alphabet.' Made by a Japanese named Matama, who seems not to have been a priest. The date is not mentioned.

## 25 悉 曇 摩 多 體 文

Shitsu-tan-ma-ta-tai-mon. This is a table of the Sanskrit alphabet with a few notes. Made by a Japanese priest named Kwairei, and published in 1869.

## 26 七 九 略 鈔 底 彥 多

Shiki-ku-ryaku-shio-ki-gen-ta. This is a work on the Tinanta (तिन्तान) or the verbs of the Sanskrit. 2 vols.: 2 fasciculi. Written and annotated by a Japanese priest named Gomio in 1765, according to the instruction of his teacher Ziun, a famous Siddha scholar. Published in 1800. It contains several extracts from the Chinese Tripitaka and some other works. This forms a part of a large collection entitled Bon-gaku-shin-ri, or a 'ferry-beam for the study of Sanskrit.' This collection is said to consist of about 1000 fasciculi, most of them are still in MSS. preserved in a monastery called Kôkizi, in the province Kawaiki; in which monastery Ziun was the president.

## CLASS IV.

## COLLECTION OF THE VIGAS OR THE MYSTICAL LETTERS OR SYLLABLES AND OF INVOCATIONS.

## 27 種 類 集

Shu-rui-shiu, or 'a collection of the Vigas.' Published in 1667.

## 28 梵 字

Bon-zi (lit. 'Brahma letters,' i. e. the Sanskrit letters). This is another collection of the Vigas. Written (and published) in 1669 by Kiozen.

## 29 a 種 子 集

Shu-zi-shiu, or 'a collection of the Vigas.' 2 vols.: 2 fasciculi. Written by Kiozen, and published in Kioto in 1670.

## 29 b 種 子 集

This is a copy of a later edition of the same work as before, published in 1682.

## 30 五 佛 種 子

Go-butsu-shu-zi, or 'the Vigas of five Buddhas.' This is the handwriting, containing six syllables, of a priest named Kakugen, which name is seen in the lower seal at the end of the book. No date.

## 31 金 剛 界 句 義 抄

Kon-gô-kai-ku-gi-shio, or a collection of invocations concerning a Mandala called the Vagra-dhātu.

## 32 胎 藏 界 句 義 抄

Tai-zô-kai-ku-gi-shio, or a collection of invocations concerning a Mandala called the Garbha-dhātu. The above two works were published in 1684.

## CLASS V.

WORKS ON THE MUDRÁS OR CERTAIN POSITIONS OR INTERTWININGS OF THE FINGERS.

## 33 千手觀音瑜伽玄秘略

Sen-zu-kwannon-yu-ga-gen-hi-ryaku. This is the latter portion of a work on the Mudrás. Composed by a Japanese priest named Kishuku, and published in 1712.

34

## 四度印圖

Shi-do-in-dzu, or a table of the forms of the Mudrás. 2 vols.: 2 fasciculi. Published in 1669.

## CLASS VI.

## 35 住心品疏略解

Ziu-shin-bon-sho-ryaku-ge, or a commentary on a (Chinese) commentary on the First Chapter of the Mahāvairokṣana-sūtra<sup>1</sup>. 9 vols.: 8 fasciculi, and an extra

vol. (i. e. the 1st) containing an introduction. Compiled by a Japanese priest named Miogoku, and published by his disciple Rentai in 1702. The original Chinese commentary was compiled by Yi-hsing (Uigio), of the Thang dynasty (see note under No. 8).

## CLASS VII.

## 36 密嚴諸秘釋

Mitsu-gon-sho-hi-shaku. This is a collection of 49 miscellaneous treatises, some (if not all) of them written

by a Japanese priest named Kakuban, who founded a new school of the Shingon sect in 1130. 10 vols.: 10 fasciculi. The name of the collector and the date of the publication are not mentioned.

## CLASS VIII.

## 37 梵文般若心經釋

Bon-mon-han-nya-shin-gio-shaku, or an explanation of the Sanskrit text of the Pragñāpāramitāhṛdaya-sūtra<sup>2</sup>. Explained by a Japanese priest named Hōgo, a disciple of Ziun. Published by his fellow-disciple Tenzu in 1807. It contains the text, and a transliteration and a literal translation, both in Chinese, and an

explanation. This explanation is also written in Chinese, to which the marks before explained are added. In the explanation, an unsuccessful attempt is made to give a grammatical analysis of the text, in the same style as in a similar work of the same author on the Sukhāvativyūha (see Professor Max Müller's Selected Essays, vol. ii. p. 348). This work forms the 346th book (i. e. fasciculus) of that large collection called Bon-gaku-shin-rio, or a 'ferry-beam for the study of Sanskrit' (see note under No. 26).

<sup>1</sup> No. 530 of the Chinese Tripitaka.

<sup>2</sup> See No. 3, 1.

## MR. S. AMOS' COLLECTION.

A LIST OF FIVE CHINESE AND TWO JAPANESE LAW BOOKS, PRESENTED TO MR. S. AMOS  
BY THE JAPANESE GOVERNMENT.

NOTE—The titles of the five Chinese works are written in this list as they are generally pronounced in Japan, and with the Pekingese pronunciation added in parentheses. Nos. 38–40 were published in Japan, 41, 42 in China. The difference between the Chinese and Japanese sounds of the same character shows the changes that have taken place in the pronunciation of Chinese. All other Chinese proper names in this list are written with the Pekingese pronunciation only.

### 38 唐律疏議

Tô-ritsu-so-gi (Thang-lü-su-i), or 'a commentary on the law of the Thang dynasty' (A.D. 618–907). 14 vols.: 30 fasciculi. Published in Japan in 1805, with the marks of Japanese translation on the right of each column. The compilation of this commentary was finished in 653, under the reign of the Emperor Kao-tsung, by *Khang-sun Wu-ki*<sup>1</sup> and 18 others. The law itself was written down in 12 fasciculi and 500 articles in the preceding reign of the Emperor Thai-tsung (627–649). There are two prefaces, dated 1327 and 1735 respectively; and that of the later date is given first.

### 39 唐六典

Tô-roku-ten (Thang-liu-tien)<sup>2</sup>, lit. 'the Six Canons of Thang,' or the official book of the Thang dynasty

<sup>1</sup> Mayers' Chinese Reader's Manual, p. 12, No. 39 a.

<sup>2</sup> As to the origin of the term 'Liu-tien,' or the Six Canons, Mr. Suyematz Kenchiô, in London, gave me an extract from an ancient Chinese classic entitled *Keu-li(-ku-su)*, or 'the rites of the Keu dynasty (with a commentary,' fasc. 1, fol. 14 b); the book is in the possession of the Royal Asiatic Society, in London. A translation of this extract is as follows:—

'The duty of the prime minister is to control the (following) Six fundamental Canons, and help the sovereign to rule the country.

'1. *K'-tien*, or the Canon of Ruling or Governing, by which he regulates the country, rules official departments, and governs the people.

'2. *Kiao-tien*, or the Canon of Instruction, by which he tranquillizes the country, instructs official departments, and pacifies the people.

'3. *Li-tien*, or the Canon of Ceremony, by which he makes the country peaceful, controls officials, and harmonizes the people.

'4. *K'ang-tien*, or the Canon of Administration, by which he subdues the country, corrects officials, and rules the people equitably.

'5. *Hsing-tien*, or the Canon of Punishment, by which he

(A.D. 618–907). It enumerates the principal and subordinate officers belonging not only to the Six Boards of the Central Administration<sup>1</sup>, but also to various departments, and describes their duties. 8 vols.: 30 fasciculi. Published with marks similar to those in No. 38, in 1836, in 'Tôto,' lit. 'eastern capital,' i. e. one of the former common names of Yedo (now Tôkiô), of Japan. The work is ascribed to the Emperor Hsüent-sung (713–755); and the commentary on it was compiled by Li Lin-fu<sup>2</sup> and others. There is a preface, dated 1515, in which it is stated that this work was probably compiled by *Kang'Kiu-ling*<sup>3</sup> and others in the period *Khai-yuen* (713–741). An appendix is dated 1134.

### 40 明律

Min-ritsu (Ming-lü), or 'the law of the Ming dynasty' (1368–1644). 9 vols.: 30 fasciculi of the statutes and 3 fasciculi of the by-laws. Published in Japan in the period Kioho (1716–1735), with the marks of Japanese translation on both sides of each column. This was compiled by a minister of state, Liu *Wéi-khien*, and others in 1374, modifying the law of the Thang dynasty (618–907). It comprises 606 articles. There is an Imperial preface, dated 1397, by Thai-tsu, the founder of the Ming dynasty (reigned 1368–1398). This is one of the well-known Chinese law books in Japan.

judges the country, punishes or examines officials, and combines the people.

'6. *Sh'-tien*, or the Canon of Business, by which he makes the country rich, employs officials, and causes the people to get means of living.'

<sup>1</sup> Cf. Mayers' Chinese Reader's Manual, p. 326, No. 206.

<sup>2</sup> Mayers' Chinese Reader's Manual, p. 118, No. 356.

<sup>3</sup> Mayers' Chinese Reader's Manual, p. 6, No. 21.

## 41 大清會典

Dai-Shin-ye-ten (Ta-Tshing-hwui-tien), or 'a compilation of the canons or statutes of the great Tshing dynasty' (i. e. the present dynasty of China, began 1644). 24 vols.: 100 fasciculi. Published in China, but the date is not given. The compilation was finished in 1690, by a prince and numerous officials. An Imperial preface is dated 1764.

## 42 大清律例刑案新纂集成

Dai-Shin-ritsu-rei-kei-an-shin-san-shiu-sei (Ta-Tshing-lü-li-hsing-an-sin-tswan-tai-kháng), or 'a new complete compilation of the laws or by-laws and law papers of the great Tshing dynasty.' 24 vols.: 40 fasciculi. Published in China in 1875. Originally compiled by Yao Yü-hsiang, and added to by Hu Yang-shan. At the beginning of this book, there are seven Imperial writings, either prefaces or commands, dated 1646, 1679, 1725 (bi), 1740, and 1799 respectively.

## 43 類聚三代格

Rui-zu-san-dai-kaku, or 'a classified collection or compilation of the laws or statutes of three reigns.' 16 vols. Published in Japan in the period Kôkwa (1844-1847) with the marks of the Japanese translation of a Chinese composition on both sides of each column. The date of publication is given on the opposite side of the cover of the first volume, but the present copy is evidently a later edition; because there is a note, dated 1852, at the end of the third volume. This is a useful compilation of three separate books of the old Japanese laws, the different subjects being arranged in proper order. The following are the titles, dates, and compilers of the three books:—

(1) 弘仁格 Kô-nin-kaku, or 'the law (compiled) in the period Kônin' (10th year=819), by a minister of state, Fujiwara Fuyutsugu, and others.

(2) 貞觀格 Gio-gwan-kaku, or 'the law (compiled) in the period Giogwan' (10th year=868), by a minister, Fujiwara Ugimuné, and others.

(3) 延喜格 Yen-gi-kaku, or 'the law (compiled) in the period Yengi' (7th year=907), by a minister of state, Fujiwara Tokihira, and others.

The present compilation seems not to be a very recent work, but the name of the compiler is not mentioned.

## 44 延喜式

Yen-gi-shiki, or 'ceremonial rules (compiled) in the period Yengi' (901-922). 50 vols.: 50 fasciculi. Published in Japan in 1723. This is a very well-known Japanese law book, which contains minute rules to be performed by the Court or the Government in honour of the Kami or deities and Confucius, and on other occasions. The compilation was first ordered by the Mikado Daigo (898-930) to his minister Fujiwara Tokihira and others in 905. But most of these compilers died in a few years, leaving their work unfinished. In 912, therefore, the Mikado again ordered his minister Fujiwara Tadahira, a younger brother of Tokihira, and others to continue the work. They finished their compilation in 927, the 5th year of the period Yenkiô. It was first published in 1657, and was carefully revised in 1667; the present copy is a later edition of the text of 1667. The rules, contained in this book, are for the most part similar to those of the Thang dynasty of China. An appendix, dated 1648, is added by a famous Japanese Confucianist, Hayashi Dôshun (died 1657), who was the founder of the so-called orthodox school of Confucianism in Japan.

## PROFESSOR MAX MÜLLER'S COLLECTION.

A LIST OF JAPANESE BOOKS AND MANUSCRIPTS ETC., PRESENTED TO THE BODLEIAN LIBRARY  
BY PROFESSOR MAX MÜLLER.

45

A roll in a box. Sent to Professor Max Müller as a present in November 1880, by H. E. Iwakura Tomomi, Minister at the Japanese Government; who visited England some years ago as the chief Ambassador of the Mikado. This roll contains carefully executed facsimiles of three Sanskrit MSS., preserved in Japan. The following is a list of the three MSS. :—

(a) A palm-leaf MS., 4 pages, believed to be the writing of the venerable Ānanda; and given by Pragñātara, of the Nālanda monastery of Central India, to Yenkin, the fifth chief priest of the Japanese Tendai sect. Yenkin went to China in A.D. 853, and returned to Japan in 858. He met the Indian priest in the former country, and learnt from him the 悉曇章 Shitsu-tan-shio, lit. 'a section on the Siddha or the Sanskrit alphabet.' He is now better known by his posthumous title 智證大師 Kishio Daishi, or 'a great teacher called Kishio;' which title is mentioned in a note appended to the facsimile. The Sanskrit text contains a Dhāraṇī, but it is not complete; and the palm-leaves are much injured. It begins: Namaḥ sarvabuddhabodhisattvebhyaḥ, etc. The palm-leaves are said to be still preserved among the treasures of the monastery Raikōzi, near the Biwa lake, in the province Ōmi.

(b) Another palm-leaf MS., 2 pages, believed to be the writing of the venerable Kāśyapa. Formerly preserved among the treasures of the monastery Hōriuzi, in the province Yamato; but now belonging to the Imperial Japanese Court. The first page, which is wrongly put under the second, contains the greater part of the Pragñāpāramitāhridaya-sūtra; and the second, the latter passages of this Sūtra, and the whole of the Ushṇishavigaya-dhāraṇī, generally known in Japan as the Son-shio (lit. 'honourable-excellent')-dhāraṇī, and a list of the Sanskrit alphabet. See Professor Max Müller's Selected Essays, vol. ii. pp. 368 and 370. See also No. 46 a; Nos. 61, 62, 63.

(c) The writing of Pragñātara, 2 pages. Brought to

Japan by his before-mentioned disciple Kishio Daishi, and now preserved in a certain building called Tōin, lit. 'Chinese temple,' within the monastery Onzōzi, also called Miidera, near the Biwa lake. It contains some portions of short Mantras. See No. 46 e, 3.

46

### 阿叉羅帖

A-sha-ra-gio, i. e. the folded book of the Akshara or syllables or letters. 5 vols.: the first four are the same size, the fifth longer. Sent to Professor Max Müller by Mr. Satow, Japanese Secretary to the British Legation at Tōkiō (formerly called Yedo), in November 1880. It is a collection of facsimiles of some old Sanskrit MSS. and the handwritings of many Buddhists (chiefly priests) of the three countries of India, China, and Japan. Most of the originals are said to exist in several temples or monasteries in Japan. The name of the editor and the date of the publication are not mentioned in the book itself; but on the outside covering, there is a seal stamped, in which 16 Chinese characters are given, namely: 大日本伊勢國安濃郡洞津西來寺文庫 Dai Nippon, Ise(no)kuni, Ano-gōri, Hora(no)tsu, Sairaizi, bunko, i. e. 'the Library of the monastery Sairaizi, at Hora-no-tsu, in the district Ano, of the province Ise, of great Japan.' From this seal it appears that this book was either published by a priest of this monastery, or that this copy formerly belonged to the said library. There are facsimiles of four palm-leaf MSS. at the beginning of the first part, namely :—

(a) Pragñāpāramitāhridaya-sūtra and Ushṇishavigaya-dhāraṇī, the same as the second MS. in the roll. See Nos. 37, 45 b.

(b) MS. preserved in the monastery Kōkizi, in the province Kawaiki. See also No. 57.

(c) MS. preserved in the monastery Shioriozi, at Saga near Kioto.

(d) MS. preserved in the monastery (Tō) Shiodaizi, at Nara in the province Yamato.

(e) Then there follow the facsimiles of the writings of three Indian priests who lived in China under the Thang dynasty (A.D. 618-907); whose names are (1) Subhakarasiṃha (about 700), (2) Amoghavajra (died in 774), and (3) Prajñātara (about 850). See No. 45 c. The rest of the collection are specimens of the writings of Chinese and Japanese Buddhists. These writings contain Dhāraṇīs, Mantras, list of the Sanskrit alphabet, and some Chinese verses and treatises.

#### 47 梵漢阿彌陀經

Bon-kan-a-mi-da-kio, lit. 'Sanskrit-Chinese Amitābha-sūtra,' i. e. the smaller Sukhāvativyūha-mahāyāna-sūtra. 1 vol. : 36 leaves and a half, with a preface of 2 leaves. This is the book which Professor Max Müller mentions in his Selected Essays (vol. ii. p. 347). A plate given to face p. 342 in the same work is a facsimile of the first half of the sixth leaf of this book. It contains the Sanskrit text, with a Japanese transliteration in the Kata-kana or the side letters on the right of each syllable, and a literal Chinese translation on the left in each column. The preface is written in Chinese and dated 1773, by the Japanese editor Ziomio. The Sanskrit text with English translation and notes has been published by Professor Max Müller in the Journal of the Royal Asiatic Society, 1880.

#### 48 景祐天竺字源

Kei-yiu-Ten-giku-zi-gen (*King-yiu-Thien-ku-tsz'-yuen*, in Pekingese), or 'the source of Indian words (lit. letters, compiled) in the period King-yiu.' 2 vols. : 6 fasciculi. Compiled by an Indian priest, Fa-hu (Dharmagupta?), together with a Chinese priest, Wéi-tsing, in the second year of the King-yiu period (1035), under the reign of the Emperor Z'an-tsung, of the Sung dynasty. A preface is given by this Emperor, who wrote it in the same year. (See *Fo-tsu-thung-ki*, fasc. 45, fol. 6 a.) This book is mentioned in the *K'-yuen-fa-pao-kien-thung-tsun-lu*, or the Catalogue of the Chinese Buddhist canon, compiled in the *K'-yuen* period (1285), fasc. 7, fol. 22 a. In the Imperial preface and the Catalogue, this work is said to be complete in seven fasciculi; but the seventh is wanting in the present copy. This copy is dated 1722, and is in the handwriting of Kwanshiki, a Japanese priest. The whole book contains every possible and impossible combination of the Devanāgarī letters with a Chinese transliteration, and a peculiar meaning of certain syllables.

The above two books (Nos. 47 and 48) were sent to Professor Max Müller by a Japanese scholar, Shuntai Ishikawa: the former in December 1879, and the latter in February 1881.

#### 49

A Japanese translation of the Sukhāvativyūha-mahāyāna-sūtra. Written in the Kata-kana or the side letters. 11 leaves and a half, with a preface and two comparative tables of the Devanāgarī, English, and Japanese letters, 4 leaves. Made by Bunyiu Nanjio, depending on the English translation of Professor Max Müller.—Selected Essays, vol. ii. pp. 348-362.

#### 50

The same translation as before, written in the Roman letter. 11 pages, with a preface of 3 pages.

The above two MSS. were presented to Professor Max Müller by his pupil Bunyiu Nanjio in April 1880.

#### 51

A facsimile of the palm-leaf MS. of the monastery Kairiūwōzi ('Sāgaranāgarāgavihāra'), at Nara in the province Yamato. 6 lines on each side, in a peculiar Sanskrit alphabet. Made from the original by two Japanese Buddhist students, K. Kanematsu and Y. Ōta, at the Exhibition at Nara, in April 1880. Certain parts are worm-eaten; and those letters written with the red colour are said to be doubtful to the copyists. Transcribed by Bunyiu Nanjio in the Devanāgarī alphabet. The same as No. 59.

#### 52

A facsimile of the palm-leaf MS. of the monastery Kigenzi, at Ōsaka in the province Settsu. 4 lines on each side. Made from the original by Kanematsu and Ōta, at the Exhibition in the same city of Ōsaka, in April 1880. This MS. is said to have been brought from China to Japan by Kishio Daishi in 858, who was mentioned before at No. 45. Transcribed as before.

#### 53

A facsimile of the palm-leaf MS. of the monastery Honsenzi in Ōsaka. Pāli, in Kamboga letters. A fragment of the Vesantara-sutta. Made by Kanematsu and Ōta, at the Exhibition in Ōsaka, in June 1880. A similar leaf is said to be kept in the monastery Saihōzi, at Fushimi near Kioto.

#### 54

MS. of the Sanskrit text of the *Vagrakchedikā-prajñāpāramitā-sūtra*. 3 vols. Copied by K. Kanematsu, in September 1880, in the monastery Kōkizi, from a large collection entitled Bon-gaku-shin-rio, or 'a ferry-beam for the study of Sanskrit.' The present copy contains the text, three translations and a transliteration, both in Chinese. One of the three translations is merely a literal rendering (written on the right of



the text); while the other two are those by Kumāragiva (about 401) and Dharmagupta (about 600)—(written in parallel columns next to the transliteration, which is given on the left immediately after the text). The author of the transliteration and the literal translation is unknown at present. The original MS. of this copy forms the 320th fasciculus of the large collection, the Bon-gaku-shin-rio. The comparison of the text with the three Chinese translations is said to have been made by a Japanese priest, Hōzu or Kidō, a disciple of Ziun, in about 1847.

The above three facsimiles and one MS. were sent to Professor Max Müller by the Eastern Hongwanzi, the principal monastery of the Tōha or the Eastern party or sect of the Shinshu, in Kioto. The former three were received here in October 1880, and the last in February 1881.

## 55

MS. of the *Vagrakṣhedikāpragñāpāramitā-sūtra*. 1 vol. divided into 2 parts: leaves 24 and 33. This is another copy of the same text as before. This copy seems to have been made by Mr. Kaishin Kurehito, of the monastery Kōkizi, and sent to Professor Max Müller by Mr. Satow.

## 56 普賢行願讚

Fu-gen-gio-gwan-san, i.e. the *Samantabhadra-caristotra*, or the *Samantabhadrapranidhāna*. 1 vol.: 22 leaves. Copied by a Japanese priest, Kaigon Fugimura, of the monastery Nyogwanzi, in July 1880. Sent by Mr. Satow to Professor Max Müller. The Sanskrit text of this work is also found in—

(a) MS. of the Royal Asiatic Society, London (Hodgson Collection). No. 33. 7 leaves.

(b) A volume belonging to the Imperial Academy of Sciences at St. Petersburg. No. 576. 17 leaves. Block-printing; the pagination is written in the Chinese characters, so that it seems to have been published in Peking or somewhere else in China. It contains the Sanskrit text and a Tibetan transliteration and translation.

## 57

A facsimile of the palm-leaf MS. of the monastery Kōkizi. 4 lines on each side. Made from the original by Mr. Kaishin Kurehito, of the same monastery, in August 1880, at the request of Mr. Satow, and presented to Professor Max Müller. This MS. is the same as that which is mentioned under No. 46 b. Transcribed in the Devanāgarī by B. N.

## 58

A facsimile of the palm-leaf MS. of the monastery Zuisenzi, at Kioshi in the province Yamashiro. 4 lines, only one side. Made from another copy by Mr. Kaishin Kurehito, in August 1880, at the request of Mr. Satow, and sent to Professor Max Müller. Transcribed as before.

## 59

A facsimile of the palm-leaf MS. of the monastery Kairiuwōzi. 6 lines on each side. Made by Mr. Kaishin Kurehito, in September 1880, from an old copy by Ziun. This MS. is the same as that of No. 51.

The above two MSS. and three facsimiles were sent to Professor Max Müller from Japan by Mr. Satow, in December 1880 and in May 1881.

## 60

Three facsimiles of the palm-leaf MS. of the monastery Ki-on-in, in Kioto. Pāli. Sent to Professor Max Müller by H. E. Iwakura Tomomi, in December 1880.

## 61

Copy of *Pragñāpāramitāhridaya-sūtra*, made by Mr. Kaishin Kurehito for Mr. Satow, and sent to Professor Max Müller. Same as Nos. 45 b, 46 a.

## 62

Another copy of *Pragñāpāramitāhridaya-sūtra* and *Sonshio-dhāraṇī*, presented by H. E. Iwakura Tomomi to Professor Max Müller.

## 63

A copy of the MSS. of four Sanskrit texts. Made by two Japanese Buddhist students, K. Kanematsu and Y. Ōta, in June and July 1880. Sent to Professor Max Müller by the Eastern Hongwanzi, in Kioto, in October 1880. The following is a list of the four texts:—

(a) The *Pragñāpāramitāhridaya-sūtra*, with a transliteration (black) and a literal translation (red), both in Chinese.

(b) The *Ushnīshavigaya-dhāraṇī*, with a transliteration and translation as before. Then there follows a list of the Sanskrit alphabet, with the heading of 'Siddham.'

The above two texts were copied from the original palm-leaf MS. (two pages), which formerly belonged to the Hōriuzi; so that these are the same as Nos. 45 b, 46 a, 61 (which contains only the first text), and 62. But the Chinese transliteration and translation seem to have been made by a Japanese priest, Ziogon, who lived about two centuries ago, and the writers of

our copy used his copy of these texts as a guide, while they were making their own copy from the original palm-leaf MS. In that old copy they found the present Chinese transliteration and translation. (This account is given in a letter of the two copyists to me.—B. N.)

(c) The *Son-shio-shio-shin-zu*, or 'honourable-excellent-small-mind-dhāraṇī.' Copied from the original MS., which is the handwriting of a Chinese priest, Kanshin, on a dark blue paper with silver paint (Kon-shigon-dei). He came to Japan in A. D. 753, and founded a sect called Ritsushu or the sect of Vinaya; which no longer exists independently, but is united with another sect. The original MS. is said to contain five Mantras and this Dhāraṇī. It is in the possession of the monastery Tō-shiodaizi, founded by Kanshin, at Nara in the province Yamato.

(d) A longer *Pragñāpāramitāhridaya-sūtra*, with a translation of a priest of Kubhā (Cabul), *Pragñā* (about A. D. 800), of the Thang dynasty (618-907), and a transliteration, both in Chinese. Copied from another copy kept among the monastery, Hasedera, at Hase in the province Yamato. The original MS. or a copy was brought from China to Japan in the ninth century of the Christian era, by a Japanese priest, Yeun, a disciple of Kukai (died 835). It is said to have been preserved in the monastery Shiokiin, on the Kōya mountain in the province Kii. There are seven dates given at the end of the present copy, viz. A. D. 1110, 1694, 1713, 1716, 1741, 1768, 1880. In these periods, certain priests made a copy of this text: the present copy is the last of all. This text is found also in a Sanskrit book, printed in China, and belonging to Mr. Wylie, pp. 30-32.

64

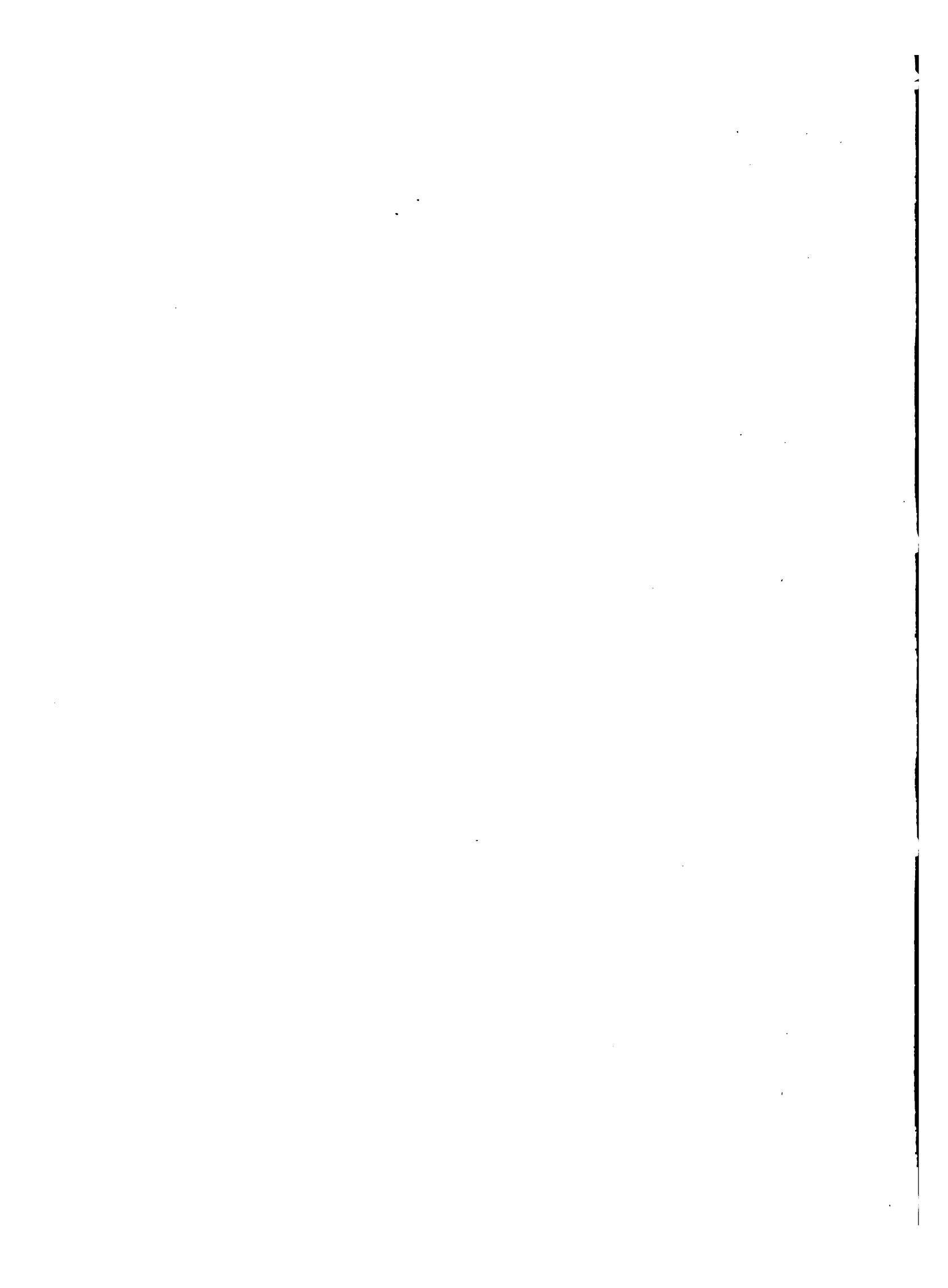
## 梵語通例

*Bon-go-tsū-rei*, lit. 'Common examples of the Sanskrit words.' This is a third Chinese-Sanskrit (but no Japanese) vocabulary. 5 vols. Sent to Professor Max Müller by a Japanese scholar, Shuntai Ishikawa, in May 1881. It is a Japanese MS.; but neither name of the collector or copyist nor date of the collection or copy is mentioned. The words are gathered together under ten different subjects, taking from several Chinese books, and especially from those two Chinese-Sanskrit-Japanese vocabularies, as already mentioned in the list of Mr. Wylie's Collection, as Nos. 6 and 7. Under each word, a part of the title of a book from which it is taken is given. It may be curious to add here a list of the ten different subjects, which is as follows:—

- |   |   |                 |
|---|---|-----------------|
| (a) Heaven and earth.                                 | } | Vol. i.         |
| (b) Instruments and treasures.                        |   |                 |
| (c) Relations of life.                                | } | Vol. ii.        |
| (d) Members of body.                                  |   |                 |
| (e) Different kinds of beings, chiefly lower animals. |   |                 |
| (f) Light and colour.                                 | } | Vol. iii.       |
| (g) Number and measure.                               |   |                 |
| (h) Food and incense.                                 |   |                 |
| (i) Plants.   |   |                 |
| (j) Manners and accomplishments, or miscellany.       | } | Vols. iv and v. |

Thus it seems to be a very useful collection, but after all it proves the reverse; because the sources drawn upon in this vocabulary are not always quite correct.

THE END.

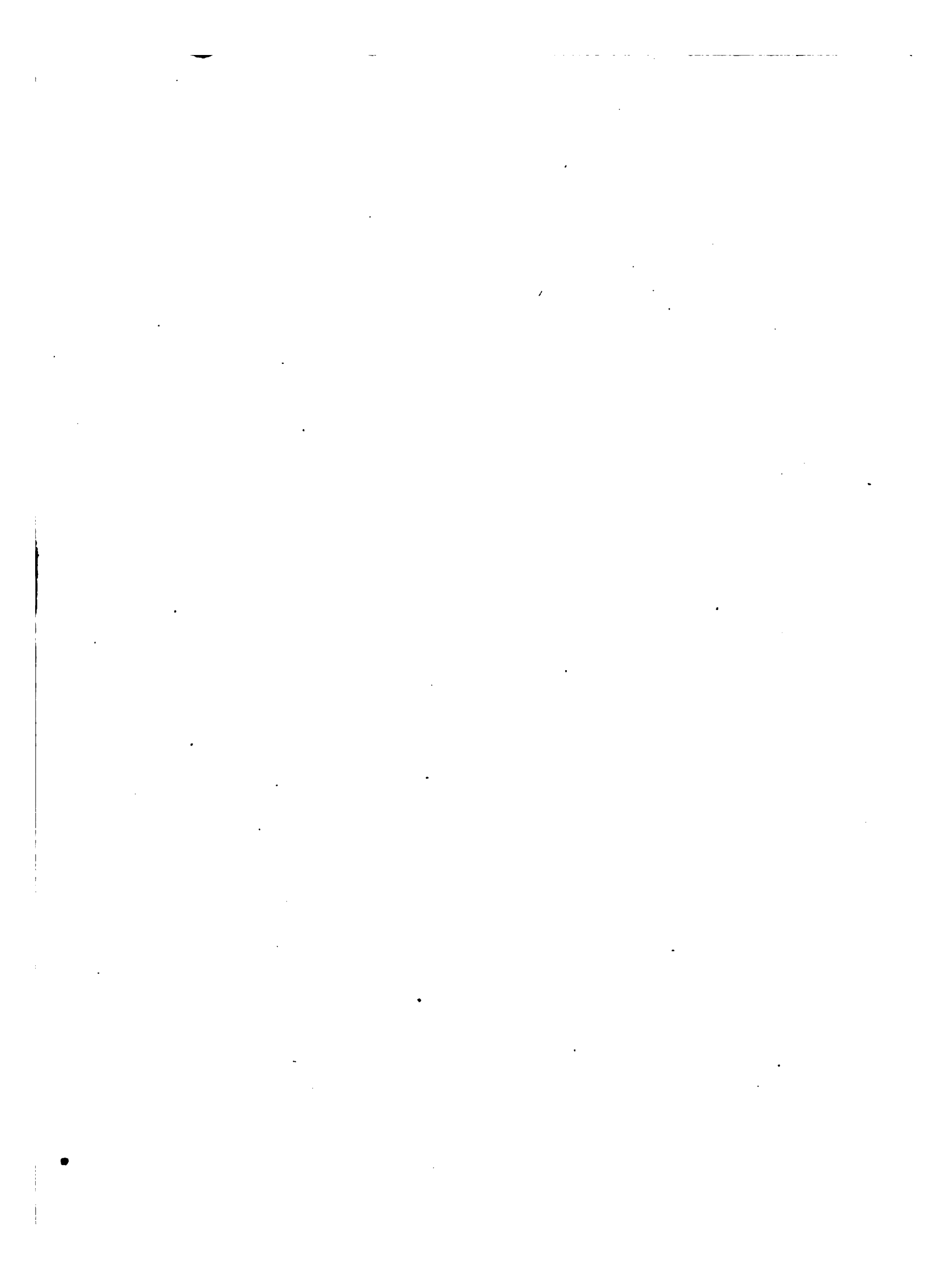




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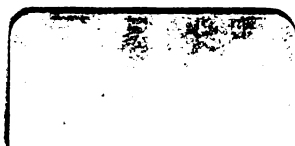


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